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*GOD the unerring Leader of his People to a
City of Habitation :*

Being the SUBSTANCE of a

S E R M O N

Occasioned by the DEATH of

Mr JOSEPH MAYOR.

[Price Sixpence.]

[REDACTED]

GOD the everliving Father of his People to a
City of Illusion:

Being the SUBSTANCE of a

S E R M O N

Occasioned by the DEATH of



Mr JOSEPH MAYOR.

[REDACTED]

[Faint text, possibly "The Report"]

*GOD the unerring Leader of his People to a
City of Habitation :*

Being the SUBSTANCE of a

S E R M O N

OCCASIONED BY

The Death of Mr JOSEPH MAYOR,
who Departed this Life *August 3, 1758,*
Aged 23 Years.

*Published at the Request of his surviving
Relatives and Friends.*

By JOHN STEVENS. K

Thou shalt guide me with thy Counsel, and afterwards
receive me to Glory, *Psal. lxxiii. 24.*

L O N D O N :

Printed for G. KEITH, at the *Bible and Crown,*
in *Grace-Church Street.* 1758.

GOD the unerring Leader of his People to a
City of Habitation:

W. Musgrave

S E R M O N

OCCASIONED BY

The Death of Mr JOSEPH MAYOR,
who Departed this Life Aug. 3. 1758.
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By JOHN STEVENS.

From the original copy in the Library of the British Museum,
received by the Trustees of the British Museum.

L O N D O N
Printed for G. Kearsley at the Bible and Church
in Grace-Street near St. Dunstons Church.

PSALM CVII. 7.

*And he led them forth by the right
Way that they might go to a
City of Habitation.*

THOSE who have always distinguished and divided this precious Volume of Psalms into distinct Books, have constantly placed this Psalm at the Beginning of the fifth and last Book. Interpreters are much divided respecting the Penman of it ; but it seems most probable to be *David*, for the Psalm begins with the very Words he makes use of in his divine Song of Praise, 1 *Chron.* xvi. 8. The Matter of it is not limited to any Time or Place, Persons or Circumstances, but, as *Augustin* thinks, is of general Concernment for all Sorts of Persons and all Times throughout the World ; the principal Intention

of

of it is to excite Praise to God for his wonderful Works of Providence and Grace ; with this View the Psalmist points out a Variety of Distresses and Dangers Men in general are subject unto ; *viz.* Banishment and Dispersion, Captivity and Imprisonment, Sickneſs and Diſtempers of Body, the imminent Dangers Mariners are expoſed to, and the like ; and for Deliverance from all theſe he exhorteth Men in general to praise the Lord ; but in a particular Manner he fixeth his Eye upon and begins the Psalm with the Banishment and Dispersion of *Israel*, as in Verſe the Second ; and then excites them to praise the Lord, for *First*, they were in an Enemy's Country and diſperſed as Outcasts, Verſe the Third, but God wrought out Deliverance. *Second*, They were alſo bewildred and knew not their Way, as Verſe the Fourth. *Third*, Were hungry and thirſty, and ready to periſh, Verſe the Fifth. But in all theſe Dangers of the Way their Prayer-hearing God was near at Hand to help and ſave them, Verſe the Sixth ;

Sixth; for amidst all these, *He led them forth by the right Way that they might go to a City of Habitation.* Nor is the Case and State of God's literal *Israel* only represented in those elegant Descriptions of their Dangers and the Remedies Grace provided; but with the greatest Propriety may we apply it to the Saints and People of God, of whom, in their Passage through this Wilderness-World to the heavenly *Canaan*, they were an allowed Type.

In speaking therefore to the Words of our Text on this mournful Occasion I shall pursue the following Method:

I. I shall observe, that the great and blessed God is himself the Guide and Leader of his People, and what this imports and supposes both on his and on their Part.

II. Shall

II. Shall point out some particular Cases in which he leads them, and that, when he does so, it is always by the *right Way*.

III. Shall take Notice of the great End proposed by God in all these, as it respects their final Welfare.

Lastly, Shall then attempt an Application and Improvement fuitable to the Solemnity before us.

I. "That God himself is the Guide and Leader of his People, and what this implies on his and on their Part." Whatever Instruments he makes use of to direct or guard his People from the Foe; by whatsoever Means he supplies their Wants, and helps them forward in their Way towards the glorious World of Spirits, he always claims the Glory hereof, as he does respecting the Protection and Help afforded to *Israel* of old; *He instructed him,*

him, he kept him as the *Apple of his Eye* (a). So the Lord alone did lead him, and there was no strange God with him (b). Yea their first emerging out of their Egyptian Bondage is wholly ascribed to his Hand. He brought them forth with Silver and Gold, and there was not one feeble Person amongst them. He brought forth his People with Joy and his Chosen with Gladness (c); and respecting the Saints and People of God, our dear Lord Jesus is promised under the Character of a Guide and Leader; Behold I have given him for a Leader to the People (d), i. e. a Guide and Conductor.

Hence it is prophesied of him, He shall carry the Lambs in his Bosom, and gently lead those that are with Young (e); and our Lord applies it to himself, as Part of his Work, when he compares himself to a Shepherd (f); so also the Divine Spirit bears the Character of a Guide or a Leader:

(a) Deut. xxxii. 10.

(b) Deut. xxxii. 12.

(c) Psalm cv. 37, 43.

(d) Isai. lv. 4.

(e) Isai. xlviii. 11.

(f) John x. 3.

He shall guide you into all Truth, i. e. shall reveal to your Understandings all those Parts of Truth that are needful for you to know, agreeable to our dear Lord's Promise (g). And the Apostle makes this the distinguishing Character of the Saints, as many as are led by the Spirit of God, they are the Sons of God (h); i. e. as many as are governed and guided by him; and hence the Saints are said to walk after the Spirit, and not after the Flesh. And thus, both in a literal and in a spiritual Sense considered, God makes it the Matter of a Promise. I will bring the Blind by a Way that they knew not; I will lead them in Paths that they have not known; I will make Darkness Light before them, and crooked Things straight; these Things will I do unto them, and will not forsake them; i. e. the Understanding shall be enlightned, and the Way of Truth shall be revealed by my Word and Spirit to them from whom it was hid, and grant every Advantage to them (i). And

(g) John xvi. 13.

(h) Rom. viii. 14.

(i) Isai. 42. 16.

all this denotes on the Part of God's People
two Things:

First, Darkneſs and Ignorance. All who are now renewed and made Light in the Lord, were once Darkneſs, ignorant of God in his Nature and Perfections; of Sin in its Nature and Effects; of Jeſus Chriſt, and their Need of him; yea, the enlightned Mind knows and ſees but in Part, diſcerns but a ſmall Part of that Wiſdom, Power and Grace, which is inwrought with all the Diſpenſations of Grace or Providence under which he paſſeth on towards the next World. Hence often is engaged to pray, *Open mine Eyes, &c.* and commits itſelf to his Hand. *Thou ſhalt guide me by thy Counſel, and afterwards receive me to Glory (k)*; expects Direction and Strength from God as the Circumſtance of every Caſe ſhall require from Time to Time.

(k) Pfalm lxxiii. 24.

Second, It supposeth Weakness, Feebleness, and want of Strength in them ; *He shall carry the Lambs in his Bosom, and gently lead those that are with Young* ; unable to bear up under their Burdens, their Spirits would fail, did not the Lord strengthen and uphold them with the right Hand of his Righteousness. The Difficulties obstructing their Way are too great to be surmounted, were it not that God himself undertakes to help and lead them through the thickest Dangers of the Way ; and on his Part it denotes,

First, Kindness, Tenderneſs and Affection. When groaning under Affliction, *He pitieth those that fear him, like as a Father pitieth his Children (l)* ; and when they are by Sin, and the Temptation of the Devil, turned out of the Way, our Lord *has Compassion upon the Ignorant, and on them that are out of the Way (m)*. And he is every way willing and able to succour them that are

(l) Psalm ciii. 13.

(m) Heb. v. 2.

tempted ;

tempted (n) ; and the most tempted and distressed Soul shall ever find that he lays no more on them than he enables them to bear.

Second, It denotes on his Part Wisdom and Knowledge, respecting the Wants and Dangers of his People, and also relating to the Ways and Means of their Safety ; and how to supply their Want of this and the other temporal Good, is fully known to him : And his Eye is upon their spiritual Wants also, not one of those escape his special Notice, and their Desires and Groanings are not hid from him ; all their Dangers from the World, the Flesh and the Devil, with all the Devices of every Foe, are exposed to his all-seeing Eye ; and he knows how to baffle and confound the Enemy ; how to break the Snare and the Force of any Temptation ; how to proportion and time his Supplies, Deliverance and Supports, so as to secure the whole Glory to himself.

(n) Heb. ii. 18.

Third,

Third, It denotes on his Part a Fulness of Ability and Power to guard and defend them, they are kept by the Power of God through Faith unto Salvation (o), and nothing less than divine Power can hold, protect, and conduct them safe: Hence the Apostle directs the Saints to expect this from his Ability, and gives him Glory on this Account; *to him that is able to keep you from falling and present you faultless, &c. &c* (p).

And it is Matter of everlasting Consolation to the poor feeble Saints of God, that though their Adversaries are many and mighty, yet their divine Lord has assured them, *None shall be able to pluck them out His, or his Father's Hand*: None of all their potent Foes shall be too strong for God, nor rob them of their Interest in the Protection, or the Bounties of his almighty and gracious Hand (q). This

(o) 1 Pet. i. 5.
(q) John x. 28, 29.

(p) Jude verse 24.

brings me to my Second general Head,
which is,

II. To Point out some particular Cases
in which he leads them, and that when
he does so *it is always by the right Way*: And
though I am now entering on a copious
Subject, yet I would reduce all which at
this Time I would suggest on this Head,
to these two general Distinctions:

First then, He leads or guides his Peo-
ple by or in the Methods of his Grace.

Second, He guides or leads them by the
Dispensations of his Providence.

First, He leads or guides them by the Me-
thods of his Grace, and that in these fol-
lowing Respects.

1st, Into an Acquaintance with them-
selves and the Corruption and Depravity
of their Nature as fallen from God, and
deprived of his Image by Sin. *When he*

comes

comes he shall convince the World of Sin (r),
i. e. in the Nature and Deserts of it—that
Sin is an evil and bitter Thing; of what
is Sin, and that it is exceeding sinful—
that the Want of Conformity to God's
Law, in Heart, Lip, and Life, is Sin;
and that in them, in their Flesh, dwells no
good Thing (s); that they were born in Sin
and conceived in Iniquity (t); and therefore
that they must be born again. *Marvel*
not that I said unto thee, Ye must be born
again (u). And thus in a most effectual
Manner did God lead our beloved Bro-
ther (whose Death has occasioned this Dis-
course, and who left our World with this
Testimony in our Text, *He led them by a*
right Way) about eight Years ago, when
about sixteen Years of Age. By means of
several Sermons which the Lord led me
to Preach in this Place, on that self-abasing
Subject; and so deep were his Convictions
of his lost undone State by Nature, that

(r) John xvi. 8.

(s) Rom. vii. 18.

(t) Psalm li. 5.

(u) John iii. 7.

nothing

Nothing could give him Rest, until the Lord gave him some Ground to hope that he was *washed with the Water of Regeneration and renewing of the Holy Ghost* (w).

2dly, In these Methods of his Grace he leads them into an Acquaintance with the Spirituality of his own holy Law, that it requires of every Man a personal, perfect, and perpetual Conformity to all its Precepts, and that it denounces its dreadful Curse on every Violater of it, and that it is holy and just in so doing; and thus he informs the sensible Sinner *that his Commandment is exceeding Broad* (x); i. e. extending to the Thoughts, Desires, and inmost Recesses of a Man's Soul.

3dly, He leads his People in some Measure into an Acquaintance with the Rectitude and Perfection of his Nature, as a just and holy, powerful, sin-hating, and sin-avenging God; and so fixeth the Soul's Eye upon the great Object against whom

(w) Titus iii. 5.

(x) Psalm cxix. 96.

Sin is committed, in order to aggravate its Guilt and Deformity. *Against thee, thee only have I sinned (y).*

4thly, He leads his People into an Acquaintance with Satan's Devices, and lets them know what a politic and powerful Adversary they have to deal with: In a Word, he discovers to their Understanding in those Methods of his Grace their Danger, so as to cause them to cry out, *What must we do to be saved?* But,

5thly, He leads them to Jesus Christ the Friend of Sinners; for all who learn of the Father come to him; *i. e.* to his most precious Blood for cleansing, to his immaculate Righteousness for Justification and all Acceptance with an holy God—to his atoning Death for Pardon and Remission of Sins—to his Fulness for all Supplies of sanctifying, quickning and comforting Grace. Thus did he lead our lamented Brother to seek and expect all

this from a despised Redeemer; and on him alone did his steady Faith rely with Confidence in Life and Death.

6thly, He leads gracious Souls into an Acquaintance with his Covenant of Grace. *The Secret of the Lord is with them that fear him; and he will shew them his Covenant (2).* He opens to their Understandings the Nature of it, as containing all the Blessings of Grace—as wisely and well ordered in all Things and sure—and as made with Christ Jesus the great Head of his Body the Church, and with every Saint in him. And when this is revealed and made known by God to the Soul as interested therein, or when God leads into these Things, it satisfies all its Wishes, and sometimes enables it to say, even in the Face of many Discouragements, *Although my House be not so with God, yet he hath made with me an everlasting Covenant ordered in all Things and sure: This is all my Salvation, and all my Desire; and this dispels all its Fears.* It was

(2) Psalm xxv. 14.

this which first brought solid Peace to the labouring Conscience of our departed Friend, when after he had by Prayers and Tears devoutly sought the Lord, he graciously led his Spirit to that Word, *Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right Hand of my Righteousness (a).* And as this was the first Comfort he ever received in a satisfactory Way, Oh how delightful must it then be to his Soul! for *this Joy of the Lord is Strength to all his upright Ones.* But,

7thly, The Lord leads his People into, and leads them on in Paths of Duty and Obedience, he points out the Way, he inclines the Heart to delight in the Law of God after the inward Man, and enables them to walk on in the Ways of evangelical Obedience, to observe and keep the Ordinances and Commandments of Christ; he thus leads to a Throne of Grace, in

(a) Isaiah xlii. 10.

the Closet, in the Family, and in the House of God; into a Discharge of every Relative Duty, from Principles of Gratitude and Love; he enlarges the Believer's Heart to run in the Ways of his Commandments: And how the Lord enabled our once exemplary Companion to walk in these Respects, you and many more have been approving Witnesses; and as the Lord leads his People in the Methods of his Grace, so also by the Dispensations of his Providence: He often makes those the Means of instructing, protecting, encouraging and quickning them. His Dispensations are sometimes frowning and afflictive. *He leads into Darkness, but not into Light (b).* Paths thorny, intricate, cross and crooked Providences, wounding, weakning, emptying and stripping, are sometimes the Ways in which God leads those who are yet dear to him, and the Objects of his everlasting Love in Christ. At other Times he leads by Methods of Providence more chearful, smooth

(b) Lam. iii. 2.

and pleasing, and makes his Light to shine upon their Path. He bleſſeth them in their Basket and in their Store; Health and Eaſe, Peace and Plenty is their Portion; and yet it is none other but the ſkilful and ſovereign Hand of God the Lord, who leads his People in theſe different Paths, and diſpenſes out the Wormwood and the Gall to one Saint, whiſt, liberally, he diſtributes every deſired Joy to another: But ſtill he always *leads them by the right Way*; and this may be argued,

First, From the Wiſdom which choſe every Part of their Way, both in a ſpiritual and temporal Senſe conſidered. He is wiſe in Counſel, as well as excellent in Working; he knows what is or will be moſt ſuitable to the Saint's preſent or future Caſe; he knows that what would prove helpful and for the Good of one Saint, under his Circumſtances and in his Station, would prove to another, under different Circumſtances and in another Station,

tion, very prejudicial ; and that what is to the same Saint at present most desirable, would at another Time and in a different Station be most pernicious.

Second, He always leads by the right Way ; and this may also be argued from the infinite Love he bears to his People ; his unfathomable Wisdom knows what is best ; and his inexpressible Love directs it in the Choice of every Part of their Way. Grace and Wisdom join to mingle every Cup the Lord puts into the Hand of every Saint : Thy present Lot, O Believer, is the best that infinite Wisdom could devise, or infinite Grace and Love bestow. He who spared not his own Son, but delivered him up for thy Soul, with him also shall freely give thee all Things that are truly needful. The Lord will give Grace and Glory, and no good Thing will he withhold from them that walk uprightly (c).

(c) Psalm lxxxiv. 11.

III. We

III. We proceed to consider the End proposed by God in all his Leadings of them, that he might bring them *to a City of Habitation*; i. e. to *Canaan* the promised Land, (which was so eminently a Type of the heavenly State). This the Lord intended when he first led them out of their Egyptian-Bondage State; and therefore he forsook them not, but guided them by the Skilfulness of his Hand; and he led them by such Means as were best calculated to answer this End; as for Instance,

First, He wrought in them an Affection and Desire towards it; even the Dangers of the Way were adapted to this End: so did he also, by the Descriptions given them thereof, as a Land flowing with Milk and Honey, excite in them an earnest Longing after the Rest God had promised; so are all his Methods of Grace and Providence, both smiling and frowning, sweetly adapted and designed to quicken the Saint's Desires after, and bring him in Affection

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to that City which has Foundations, *whose Builder and Maker is God.*

Second, He gave them a Preparedness for the Rest of *Canaan*, by their long and tedious Abode in the Wilderness, and by their various Trials there, he fitted them to receive with more Thankfulness, and improve with more Diligence and Gratitude the Blessings when enjoyed. And as hereby he prepared them for the Blessing, so most assuredly does the all-wise Lord intend to meeten and prepare his People for the Inheritance amongst the Saints in Light, by all the various Methods of his Providence and Grace which he brings them under in their Passage to the heavenly *Canaan*: This is his Design, O Believer, in all the Afflictions thou meetest with; in all the Conflicts, Darkness and Tempests he permits to invade and surround thy Soul. It is, *If need be,*

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ye are in Heaviness through manifold Temptations; that the Trial of your Faith being much more precious than of Gold that perisheth, though it be tried in the Fire, might be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ (d). This is the Fruit of all, to take away Sin. And, O! how does he pursue this End, and purge his People from Sense and Sin, by the Smiles of his Providence, the Light of his Countenance, and the shedding abroad his Love in their Hearts; and finally, he puts them in Possession of it. That he might bring them, or as we read it, *that they might go to a City of Habitation.* This was the great End he proposed, in bringing them out of *Egypt*—of succouring—supplying—and leading them on from Stage to Stage; nor was the Purposes of his Grace broken by all their Rebellions in the Way, for he gave them the Land for

(d) 1 Pet. i. 6, 7.

a Possession, and to their Seed after them :
 And it is because *an Inheritance incorruptible
 and undefiled, and that fadeth not away, is re-
 served in Heaven for them ; that the Saints
 are kept by the Power of God, through Faith
 unto Salvation (e)*. This is his Design, O
 poor Believer, in all his kind Appearance
 for thee, *When thou passest through the Waters
 I will be with thee ; and through the Rivers
 they shall not overflow thee ; when thou walkest
 through the Fire, thou shalt not be burnt ; nei-
 ther shall the Flame kindle upon thee : For I
 am the Lord thy God, the holy One of Israel,
 thy Saviour ; I gave Egypt for thy Ransom,
 Ethiopia and Seba for thee (f)*. He has been
 with thee upholding, supplying, and de-
 livering thee ; and all this he does that he
 may lose none of all that the Father hath
 given him, but that thy poor labouring
 Soul may arrive safe amongst the re-

(e) 1 Pet. i. 4, 5.

(f) Isai. lxiii. 2, 3.

deemed Throng to the Rest that remains for the People of God. Learn to look on these as so many Earnests or Pledges thereof, and to chear thy disconsolate Soul with the Apostle's consolatory Conclusion; *he hath delivered, and doth deliver, in whom we trust he will still deliver* (g). His grand and ultimate End in all his Appearances for his People, both in Grace and Providences, is the Display of his own Glory; but his subordinate End is their compleat Salvation. Jesus their Lord is gone to prepare a Place for them, and will come again and receive them to himself, that *where he is, they may be also*. And no doubt this our Beloved Brother was most satisfactorily sensible of, and affected with, when just entering upon the eternal World with our Text in his Mouth.

Thus have I gone through what I first propos'd from the Words; and shall now

(g) 2 Cor. i. 10.

beg leave briefly to improve what has been said, and this I would do by addressing myself,

1st, More particularly to the mournful surviving Relatives of him whose Death we this Day so justly lament.

2dly, By an Address more generally to the Members of this Church and to such as know the Grace of God in Truth; and,

3dly and lastly, To the carnal and secure Sinner.

1st, To the Mournful Relatives, &c.

To You, Madam, who lately shared the Joys and Griefs and now mourn the Loss of a most pious and affectionate Husband: And as both these so much endeared him to you, your Loss is the more sensibly felt:

felt: You may, you must be allowed to mourn under such a bereaving Stroke; but yet *not as one without Hope*. As you took sweet Counsel together, and went to the House of God, and to a Throne of Grace in company here below; so I doubt not you will meet again in yonder blisful Regions of Immortality. Commit your Soul and every Concern again (as I believe you have often done) into his Hands, whom your dying Husband acknowledged a wise Conductor, even when in *the Valley of the Shadow of Death*. And though he has taken away the Husband of your Youth, yet it shall appear, by and by, (and I pray God you may be helped to see, and say it) *he hath done all Things well*.

To You, Madam, the truly affectionate and indulgent Parent of a justly loved and lamented Son, though the Stroke is sudden and the Wound is deep,
and

and bleeds afresh, under every view of Time and Circumstance; yet remember it is given by the Hand of (I trust) your own Covenant God. May you say, *I was dumb, I opened not my Mouth because thou didst it.* He is gone but a little before you to see his Face, and sing his Praise, who has led you so long *by the right Way*; may you even by this affecting Dispensation be engaged to watch and wait for the same unerring Hand to conduct you to the Realms of everlasting Day. And now, How shall I address you, Sirs, the Brethren,—the Sisters, and the other Relations of the Man who *being Dead yet speaketh*? Hark! His Actions—his Words—his Christian Deportment and Upright Conversation—proclaimed aloud that he found Religion something more than empty airy Talk; you know he early chose God for his Portion, and gave himself up as a free-will Offering to the Lord, to be governed

governed by his Law, and disposed of by his Providence, and amidst all the Temptations which often attend those Bounties of Providence, and the growing Affluence which an indulgent God and Father so liberally bestowed on him, you know how steadily he still adhered to the Ways and Worship of God, in the House of God, and in his own House; his renewed Soul had experimentally learned that there is no suitable Portion for an immortal Mind, but God in Christ. May you, like him, taste that Sweetness in the Word of God, and Communion with Him, which may influence you to Acts of Worship, Love and holy Obedience. O! with what Love and Affection for some of you, did he express his Desire that it might be so, the very last Lord's Day he was in our World. Be encouraged and persuaded, my dear Friends, to confide in the same gracious Redeemer, and to seek and expect all true

true Happiness for Time and Eternity,
from him and him alone.

2^{dly}, To you, the Members of this Church of Jesus Christ. By such Breaches as these, my dear Friends, does he call on you to be also ready. He has lately repeated his Strokes and made one Breach after another, removed several who were likely to grow up as Plants of Renown in this Garden of God. We promised ourselves much Peace and Comfort from him who is now with us no more, and all our Hopes of this kind are for ever dashed and broke. May you young Christians remember his constant and steady Attendance on the Ordinances, and Appointments of the House of God, so as to follow his shining Example. May we all be excited to more Zeal and Diligence, and to a steadier Trust and Confidence in the divine Wisdom, Power and Grace,

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by

by his living Experience and dying Testimony.

But lastly, To you who are carnal and careless,—Strangers to yourselves and to the Lord Jesus Christ. You dare not say you have given up yourselves to the Conduct and Care of God, in Christ; you have not chosen Him for your Portion and chief Good: *you are without Hope, i. e. any well grounded Hope, and without God in the World.* Perhaps Conscience this Moment testifies against thee, O Christless Sinner, that thou art yet in thy Sins,—hast never closed with Jesus Christ,—but to this Day art a Despiser of his Authority and a Slave to thy Corruptions. O wretched Case! Look about you, Sirs, what would you do if God should commission the raging Fever (or any other Disease) to stop your Breath as sudden and as unexpected as he did his whose Death

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we now lament, and you no God like him to go to? Be exhorted then to plead with God for those Operations of his Spirit, which will effectually convince of Sin, of Righteousness, and of Judgment. O! be earnest at the Throne of Grace for Faith, as the Gift of God, and for Experience of his Power and Grace, who casts out none that come to him, and whose precious Blood cleanseth from all Sins.

And now, unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.

F I N I S.

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